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The book is provided with a good index. It is excellently printed, and presented to the public in a very attractive form.

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HANDBUCH DER GESCHICHTE DES ALTEN UND NEUEN BUNDES. I. Geschichte des Alten Bundes; ein Handbuch zum geschichtlichen Verständniss des Alten Testaments. Von LIC. THEOL. DR. C. THOMAS. Magdeburg: Verlag von S. Böhling, 1897. Pp. xii + 819. M. 9.

HISTOIRE DU PEUPLE D'ISRAËL. Par C. PIEPENBRING. Strasbourg: Librairie J. Noirel, 1898. Pp. iv + 730. F. 8.

HISTORY OF THE PEOPLE OF ISRAEL. From the Earliest Times to the Destruction of Jerusalem by the Romans. Written for Lay Readers. By CARL HEINRICH CORNILL, PH.D., S.T.D. Translated by W. H. Carruth. Chicago: The Open Court Publishing Co., 1898. Pp. 325. \$1.50.

A HISTORY OF THE JEWISH PEOPLE. During the Babylonian, Persian and Greek Periods. By CHARLES FOSTER KENT, PH.D. With Maps and Chart. New York: Charles Scribner's Sons, 1899. Pp. xx + 380. \$1.25.

GESCHICHTE DES VOLKES ISRAEL. Von DR. HERMANN GUTHE. (= Grundriss der theologischen Wissenschaften, zweiter Theil, dritter Band.) Freiburg i. B. und Tübingen: J. C. B. Mohr, 1899. Pp. xii + 326. Bound, M. 7.

EVIDENTLY interest in the history of the people of Israel is not on the wane. Never has the investigation of its problems been more active and widespread than within the last few years. The above-named list of works is sufficiently illustrative thereof. The list also distinctly attests another important point, viz., that this interest of inquiry is spreading beyond the ranks of scholars and professional students in biblical and theological lines. At least three out of the five books are intended for popular reading. One especially declares its *raison d'être* to be in the interest of "lay readers." Professor Kent's *History of Israel*, of which the present volume is an organic part, is meeting with large acceptance among the great body of biblical students and is designed for popular reading. It is interesting also to observe that Thomas states in his preface that he writes for the great body of teachers in German common and high schools who wish to

keep abreast of the best work done in biblical investigation, in order to prepare themselves better for the religious education of youth. These are significant facts.

The work of Thomas has many attractive features. It is remarkably full and well-rounded. The setting of the scene is given much attention. The history of the ancient world in which Israel's life was passed is narrated in detail. Much space is given to the literature as illustrating the life. Two styles of type are employed: a larger, in which the main narrative is given; a smaller, in which questions of detail and of literary and historical criticism are printed. The page is large and clear, and contains a great quantity of matter. The subject is pursued down to the destruction of Jerusalem by Titus. The point of view is moderately advanced. While the author, for example, regards the patriarchal narratives as legends, he recognizes a historical basis in them. Abraham is to him a historical character. Altogether this is one of the completest and most useful single-volume histories of Israel that have been produced. One thing is curious, the complete absence of references to modern writers. In the preface acknowledgment is made of indebtedness to the best German scholars, but not one suggestion to readers as to their discussions appears in the body of the book. The plan of the book embraces six grand divisions: (1) the age of the patriarchs, (2) the age of Moses, (3) the age of the heroes (Judges), (4) the age of the prophets (Samuel to Jeremiah), (5) the age of the priests, (6) the age of the scribes.

Piepenbring has given to French readers the first reasonably satisfactory history of Israel in a single volume. The style is simple and clear. The point of view is that of modern criticism. The author holds that the narrative of Israel's history may safely be begun with the exodus. Abundant references are given to the literature of modern German, French, and English investigation. The best feature of the book is the series of summaries of the social and religious life given at the end of each period. The two defects are the failure satisfactorily to present contemporary history and the lack of originality in the presentation, exhibited not so much in the absence of new solutions of old problems as in the manifest dependence of the author upon the writings of other scholars, and the impression thereby created that he is simply reproducing the best things that other men have written. Perhaps, however, if some other popular writers on the subject were equally honest in indicating their sources, the same impression would be created.

Cornill stands, in some respects, in a class by himself. He combines originality, which is sometimes paradoxical, with evangelical fervor, that passes into mysticism. The three hundred pages in which he seeks to portray his theme force him to strike at salient points, to omit much, to generalize freely. His powers fit him admirably for this task. He has said many clever and suggestive things, often summing up epochs in a sentence, or parties and policies in a phrase. But there are dangers in this way which he has not escaped. These consist chiefly in the sacrifice of exactness to originality and effectiveness. He falls into extravagance, sometimes, and monotonous overemphasis. Almost every biblical hero is "the most ideal figure in all history." Bathsheba is a "demoniac creature." His Assyriology is not always accurate, and the careful student will pick him up in various minor slips. His point of view is that of a moderately advanced evangelical critic. He holds strenuously to the historical character of Abraham, but gives up the other patriarchs to legend. No one can read him without profit and stimulation, but he has not produced a practical single-volume book which can be recommended to general readers as the one with which to begin their acquaintance with modern investigations in biblical history. There is a complete absence of references of every kind, but a good index. The translation does not strike us as altogether accurate, but it is spirited and readable.

Israel in the post-exilic age is beginning to rise before us in something like its real greatness. One is tempted at times to fear that the enthusiastic delineations of some modern scholars are little more than fancy pictures. *All* the inspiring ideas, and *all* the greatest literature, and *all* the sublimest aspirations which are Israel's bequest to the future belong, if they are to be believed, to this epoch. It is fitting that the latest view in its best elements be presented to the larger world of unprofessional students. This service has been performed by Professor Kent in his volume on Jewish history from the exile to the Maccabees. That he has done it with success all who are familiar with his former volumes in this series will hasten to affirm. One may differ from him in points of detail and be forced in some cases to question the groundwork of his presentation of certain epochs. But his admirable clearness of exposition and his employment of the literature of the period to illustrate its life give firmness and broadness to his work, and will open the eyes of many readers of the Bible to new meanings in the often unintelligible chapters of the later Old Testament writings. In form

and adjuncts such as indices, maps, etc., the volume is thoroughly up to the modern requirements.

Guthe's history is the latest production of German scholarship. It belongs to the series which contains Cornill's *Introduction* and Benzinger's *Archæology*. It is thoroughly abreast of the most modern views. It may be said to represent radical scholarship. In it is covered the entire range of Israel's history to the last fall of Jerusalem in 135 A. D. This broad field is handled in brief space, not by emphasizing great epochs, as does Cornill, but by concise and condensed discussions. There are ninety-four sections organized under three main headings: (1) from the beginnings of the people of Israel to the kingdom of David, (2) Israel under kings, (3) the Jewish community (*das Judenthum*). To each section is prefixed a body of special references for more detailed study. Nowhere else has so much material for students been packed into so little space. Guthe's is not a book of genius and insight like that of Wellhausen, but it is more practical. Students will find it a better basis for further investigations. This is not to say that it does not contain much original work and new points of view. Perhaps the most striking thing is its assignment of Israel's absorption of Canaanite culture and religion, including the formation of the legends of the patriarchs, to the period between Solomon and the dynasty of Omri. On the whole the book seems a somewhat curious combination of wholesome skepticism and bold acceptance of advanced positions without adequate grounds.

One may conclude with two remarks: (1) There is a substantial unity reached by these scholars in the main points of Israelitish history. One does not find anything particularly new in these books. The variety lies in the mode of presentation, the emphasis, the breadth of view. (2) On the other hand, in a few points there is difference of opinion. One school of investigators seems to regard its task as unfinished, as demanding further radical reconstructions of the history and literature of Israel. There are others who regard this as unwarranted and an unhealthy straining after novelties. They are calling a halt and suggesting the folly of the abuse of good critical principles. These varying tendencies illustrate themselves in the attitudes taken by the writers of these works toward two debatable fields in Old Testament history. One of these fields is the patriarchal age. Guthe is the only writer who refuses any real historical character to the narratives of the patriarchs. The others find more or less history there. Another field is the time of Ezra and Nehemiah. Did Nehemiah precede Ezra or *vice versa*? It is interesting to observe

that, attractive as is the new view which places Ezra after Nehemiah, only Kent and Guthe accept it. Evidently it is not yet accredited among biblical scholars. Especially significant is the conclusion of Marti on this point in his article "Chronology" in the *Encyclopædia Biblica*. He decides against the new view chiefly on the ground of Ed. Meyer's investigations. Wellhausen's latest, somewhat petulant, utterance that he is getting too old to keep up with the new critical theories will find an echo in many circles of scholars, who prefer the solid acquisitions of established investigation conducted on sound principles to the more brilliant discoveries of advanced scholars whose dependence is too often upon their own subjective conceptions, whether in textual, literary, or historical lines.

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THE BOOK OF JOSHUA: *Polychrome Edition*. By REV. W. H. BENNETT, M.A., Professor of Old Testament Languages and Literature in Hackney and New Colleges, London. Eleven full-page and twenty-five smaller Illustrations. New York: Dodd, Mead & Co.; London: James Clarke & Co., 1899. Pp. viii + 93. \$1.25.

THE translation is an excellent rendering into modern English. It is sometimes rather startling, *e. g.*, 10:14: "So Joshua massacred the inhabitants of the whole land . . . he 'devoted' every living creature." Again it is often luminous, *e. g.*, 10:42: "Joshua conquered their land in a single season" (R. V., "at one time"). Words presumably implied in the original are added with some freedom. A notable instance is 17:18: "Ye shall have the hill country *of Gilead*." Such words as Negeb, Arabah, Shēōl, Joshua ben-Nun are left in the original, as being more intelligible than the colorless translations.

The book is divided into two main divisions: (1) "The Conquest," chaps. 1-12, (2) "The Division of the Land," chaps. 13-24. Each of these is subdivided into paragraphs with appropriate headings.

The text is that of the "Sacred Books of the Old Testament," edited by Paul Haupt. It often follows the LXX, especially in omissions. Chap. 20:4-6*a, c* is the most notable omission. The critical marks are a masterpiece of ingenuity. They are so unobtrusive as not at all to interfere with the reading of the text, yet so suggestive as to indicate immediately the nature of the emendation. The Polychrome Bible has shown the fine possibilities of typography to express thought in the most compact form.